20: Czaplicka--60 E-3 (1915-16) 1916 Yakut
116, 609

"When my driver pulls up, it is soon clear whether our hosts are Tungus or Yakut. If the latter, the whole family will come out to greet the travellers; if they are rich Tungus, a 'workman' will approach to help us out of our sakui, which must be left on the sledges when we enter the tent."

20: Czaplicka--99-100 E-3 (1915-16) 1916 Yakut-1-2
116, 539, 825

"The Yakut legend is much more elaborate and imaginative, as might be expected from the aristocrats of the tundra. The Yakut territory marches with that of the Limpiisk Tungus on the south-east, and they are at a much higher stage of culture, both material and intellectual, than their neighbours. The tale was told us by an old Yakut living in the Tungus country. He said--

'There have always been two kinds of reindeer; one docile, not fearing men, the other by nature wild and holding dear its freedom. One day two reindeer, one of each kind, were walking together in the forest. The first said,"I will go to these men to find out more about them."

'"Fool," answered the second, "are you not well enough with your friends?"

'"They will be my friends also."

'"They will do you some hurt; they are never the friends of wild creatures."

'"They will not harm me. I see them look long at me from afar, as if they would know me better."

'"You are a fool. If you go to them, they will ride upon your back, and when they have broken it, then they will kill you."

'"You do them wrong. They will not hurt me. I am sure they will not kill me, save for [100] some great need. I would serve them. You they would kill, but not me."

'So that reindeer went among men and they treated him kindly. They ride upon his

back, and harness him to sledges, and he does their work. They do not kill him, save in some great need, as when they are hungry, and have nothing else to eat. It is the wild reindeer we commonly kill for our food and other needs.'"

20: Czaplicka--116-117 E-3 (1915-16) 1916 Yakut-1-2
116, 533, 535, 585

"This dance[RCH: i.e., the dance performed at Yakut weddings] is called by the Tungus ikandzyedzyem ('I sing'), in reference to the monotonous chanting which accompanies it. A large circle is formed of men and women, not necessarily in alternation, or sometimes men and women from separate circles. Each puts the right arm under a neighbour's left, the arms being bent so that the clasped hands are brought close together in front of the body. Then all together, keeping time to the refrain,[117] move the left foot sideways in a short step, at the same time throwing the upper part of the body slightly forward. The right foot is then brought behind the left, this movement being accompanied by a slight backward jerk of the body. The double movement of the feet, left first, then right, carries the whole circle round from right to left, clockwise, and an alternate left and right swing of the hips accompanies the forward and backward movement of the body. This circling goes forward for hours, some of the dancers occasionally dropping out, while others take their places.

There is always a leader who chants a sort of recitative with words of his own (or borrowed from some well-known expert in the dance), and the refrain is taken up energetically by all the dancers in chorus--

Haiko--haikan!
Oho--gaikan!

20: Czaplicka--116-117 E-3 (1915-16) 1916 Yakut-2
116, 533, 535, 585

Handikadzyem!
Yahore, yahore,
Yahore, y-a-a-a!

All the words of this refrain are meaningless, with the exception of handikadzyem, 'I am going faster,' an exhortation to quicken the tempo."

20: Czaplicka--117-118 E-3 (1915-16) 1916 Yakut
116, 526, 585

"Another favourite diversion at weddings is [118] maasyuk, a game which bears a striking resemblance to Association football. It is played usually on the ice of a lake. Two poles are set up at each end of a space about fifty yards square. These are the goals. The object of the game is for one side to kick a ball, made of reindeer skin tied up with thongs into a round bundle, through the goal of the opposing side. The ball is kicked about, passed, butted with the head, propelled by almost any means short of manslaughter--'fouling' is not penalised, and if a kick is impossible, the ball may be picked up and thrown--towards a goal. The only player who has a fixed position is the man in goal. They do not play with fewer than ten men in a team. Sides are picked usually according to locality--men from L. Chirinda versus men from L. Nyekongda, for example. When the game is played on the occasion of a wedding, the bridegroom is expected to show great prowess."

20: Czaplicka--118 E-3 (1915-16) 1916 Yakut
116, 535

"The Yessei Yakut also dance ikandzyedzyem and play maasyuk. The latter name is the same in both Tungus and Yakut, probably it is a Yakut word and marks the provenance of the game. The dance is known by the Yakut as ungkulatem."